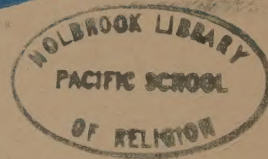




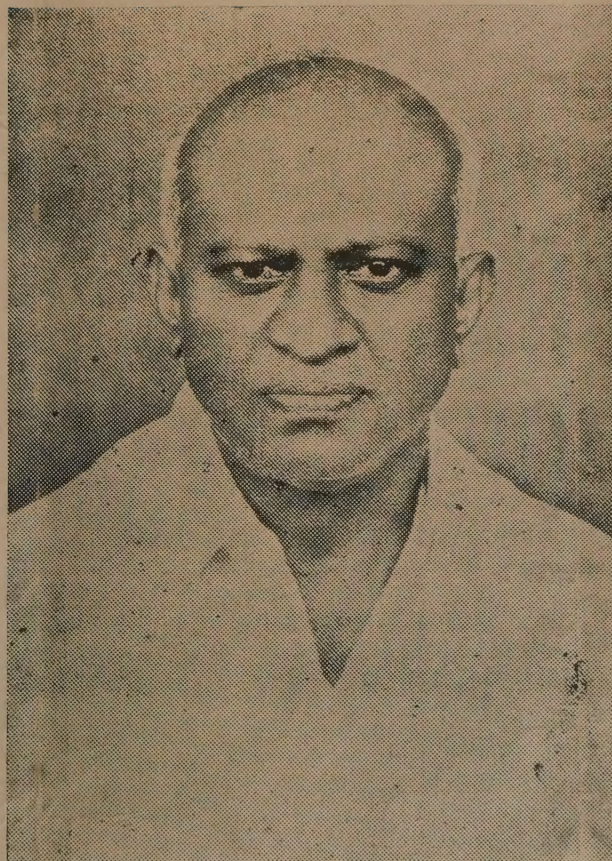
The South India CHURCHMAN

The Magazine of the Church of South India

● NOVEMBER 1973



In Memoriam



ABRAHAM THANGASAMY

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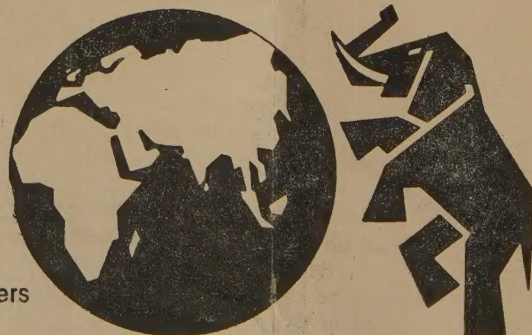
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Abraham Thangasamy — A Tribute



In the untimely death of Abraham Thangasamy at the age of 59, the Church of South India has lost not only a very competent editor of its monthly journal and an educationist with a fine record, but one of its most distinguished and searching minds.

I first came to know Thangasamy well in the years immediately following the Second World War, when on several occasions we found ourselves fellow speakers at SCM conferences. Once, when we were taking our morning bath together in a stream at Courtallam, he slipped and slightly grazed his leg, remarking jokingly as he pulled himself up, 'How difficult it is on these occasions to rid oneself of the superstitious thought, "What have I done to deserve this?"' — casual words which were an indication of his self-critical and searching mind.

His talks at these camps were inclined to be rather too long for students in holiday mood and eager to go off and bathe in the Courtallam falls. They were often too above the heads of most of them. Thangasamy, then as later, had difficulty in giving his reflections a light and popular touch; but it was clear in youth as well as in middle age that he was thinking new thoughts and giving them a slant that was all his own. There has recently been some interest in and study of the comparatively few examples we have of creative Indian theology, and Thangasamy himself has bequeathed to us a thoughtful and judicious book entitled, *The Theology of Chenchiah*. People have earned doctorates for lesser achievements than this. One may venture to predict that it will not be long before someone undertakes a study of 'the theology of Thangasamy' and awards him a place among the seminal Asian theologians of the 1960s; for though he had had no formal theological training, he had read widely, and his mind was essentially theological in its approach to contemporary issues. One would not, perhaps, be surprised if there were more interest in his thought among foreigners than there has been so far in conservative South India. That would only be an example of the truth of Jesus' observation that a prophet is more respected abroad than at home. We dare to call Thangasamy a prophet, and not just a minor one.

By no means the least important quarry for a study of him will be the solid page of editorial which he has contributed each month to *The South India Churchman* ever since he took up the editorship in March 1968. During the 5½ years of his tenure of this responsibility he must have committed to writing his reflections on almost every aspect of Indian church life in articles which were often heavy-going for his readers, but always observations in depth. The several series of articles in SIC which he commissioned others to write will also be an indication of subjects and their challenges in which he was particularly interested. He gave a great deal of time and thought to the planning of these series. That he had come to be recognised as a theologian is shown by the lectures he was asked to give at Arasaradi, where it was hoped he would spend more time after his retirement from St. John's College, Palayamkottai, next year. Alas, this was not to be.

It was astonishing that he achieved so great an intellectual output in what could not help being only a sideline to his busy life as a university lecturer and latterly as Principal of one of our oldest and best established colleges. Others must write in more detail of his contributions in the educational field. Suffice it to say that he gave the impression of being

always meticulously conscientious in the fulfilment of every detail of his responsibilities. Nothing was ever done carelessly or left to chance. Again, he was always scrupulously fair and concerned to avoid any pressures which might stand in the way of achieving the best for the college to which he devoted his service. As an example of Christian integrity in professional life he stands second to none. But above all he was a man of new ideas and methods. Doubtless here, as in religious writing, his outlook has been formative and influential among others.

Every man needs a hobby or relaxation, and Thangasamy's was music. He was one of the mainstays of the Palayamkottai Musical Association, to which his passing will be a great loss. Lest any one should suspect that so radical and forward-looking a thinker might sit loose to his church membership and attendance, let it be stated that he was every Sunday to be seen singing in the choir of Holy Trinity Cathedral, Palayamkottai, and was an inspirer of Christian fellowship and devotion among his college staff.

We may fittingly end this tribute with a quotation from one of his editorials taken at random from 'The Church and its Cultural Milieu' in SIC, March 1969. It is as good an example as any of the quality of his writing. Perhaps SIC might treat us to a few more flashbacks from his editorship during the next few months.

Extract from *The Church and its Cultural Milieu*, editorial in the *South India Churchman*, March 1969.

'We may be thankful that the Church in India has at last been forced to rethink its responsibility for culture in India, but its belated attempt to relate itself more purposefully to it cannot be a simple matter of finding its way back to a culture which it has left behind. For, Indian culture itself is in a flux now. On the one hand the pressures of international contacts and the 'shrinking' of the world are imposing certain common characteristics on the cultures of the world and perhaps even shaping a fairly discernible pattern of universal culture in the strata of society in every country which adopts a largely westernised mode of living. On the other, the people in different parts of the country tend to accentuate the individuality of their regional cultures and to assiduously foster what are regarded as their most characteristic features. Hence the need to find a way forward rather than a way back to more effective participation in the culture of the land. We have to discern what the cultural situation and patterns are likely to be in the near future and to tackle problems of cultural acclimatisation of Christianity with reference to them rather than to the conditions of the outdated past or the rapidly changing present.'

T. S. GARRETT,
Acting Editor.

THE ORIGINS OF MODERN ISRAEL

One hopes that the tragic war in West Asia will have come to an end by the time this issue is published. No comment, therefore, on its progress or likely outcome would be relevant. Similarly, any amateur reflections on possible ways of settling the chronic Arab-Israeli conflict, which has so far defied solution by the world's foremost statesmen and diplomats, would almost certainly incur the charge of talking nonsense. Rather let us turn briefly to the past as a means of gaining some understanding of the present. The emergence of modern Israel is certainly no exception to the rule that every event of significance has its roots in previous history.

A very long history in this instance, a history of centuries of recurrent persecution of the Jews throughout Europe, on the one hand, and their astonishing will and ability, on the other hand, to survive as a people in face of all the forces ranged against them. But to come to events of comparatively recent significance, in the 19th century and earlier a few, most by elderly, Jews had settled in Palestine for purely religious reasons, i.e., to lead a pious life, not unlike that of our ashrams, in proximity to the holy places of their religion. In the last two decades of the 19th century their numbers were increased, but not on a significant scale, by a trickle of refugees fleeing from the pogroms in Tsarist Russia and Poland, where antisemitism had for centuries been rampant and had often received governmental inspiration and encouragement. In spite of constant victimization, these East European Jews had built up a remarkable culture and wealth of scholarship and internal organization within the confines of their ghettos. It was not surprising that in their unending plight their piety should often find expression in a messianic hope of a return to the Promised Land and that a few venturesome souls should undertake the perilous journey southwards, escaping from Russia by devious routes, living an outlawed existence as they travelled through Turkey and eventually arriving in rags and beggary at their destination.

The crumbling Ottoman (Turkish) empire was far from friendly to Jews, but was not sufficiently well organized to put a stop to this surreptitious addition to their numbers. In any case it was as yet of no political importance. Wealthy and as yet secure Jews in Western Europe were ready with help to buy farmland for these penniless new arrivals in Palestine, or to set them up as artisans. Judaism, like other world religions, has always had a noble tradition of charity towards distressed fellow Jews, and the ability to organize that charity judiciously and effectively has never been lacking. But the help given at this time (the end of the 19th century) was religiously motivated and had not yet acquired any political significance.

A scandalous miscarriage of justice in France in the year 1894 suddenly altered the picture. A Jewish officer in the French army, named Alfred Dreyfus, was courtmartialled on a false charge of spying for the Germans, publicly degraded and imprisoned in the penal settlement of Devil's Island. This sensational case was accompanied by popular outbursts of fury against the Jews in the cities of France. Though the unfortunate Dreyfus was subsequently vindicated, largely through the investigations and writings of the French author Emile Zola, the incident did not go unheeded by discerning Jewish intellectuals.

In particular an Austrian Jew, Theodor Herzl, had come to Paris as a journalist (though his literary achievements were much wider than journalism) and had actually witnessed the crude and insulting ceremony of dismissal from the army inflicted on Dreyfus. France had been foremost among the nations of Europe in implementing equal rights for Jews and their integration in public life. But the truth dawned on Herzl that French anti-semitism, which everyone

thought had been dead for a hundred years, had only been dormant and was now very much alive again. The idea came to him, with the passionate force of a religious conversion which changed his life and thereby changed the course of history, that the only hope of the Jews obtaining for themselves international security and respect was to found a Jewish State. This was by no means a new idea; but Herzl's dynamic personality and indefatigable zeal gave new impetus to what came to be known as Zionism and made it a factor in international politics. A convention of leading Jews from all over the world, the first of its kind ever held, met in Basle, Switzerland, in 1897 and made the historic proclamation: 'The aim of Zionism is to create a homeland for the Jewish people in Palestine secured by public law.' Theodor Herzl wrote in his diary the prophetic words: 'In Basle I established a Jewish State. If I were to say that aloud today, universal laughter would be the response. Maybe in five years, certainly in fifty, everybody will recognize it.' Herzl wore himself out by his exertions in the cause and died at the age of forty-four, but the Zionism which he had inspired lived on and gathered strength.

Quite apart from Herzl's achievement in putting Zionism on the map in Western Europe and America, a fresh outbreak of pogroms in Tsarist Russia in the first decade of the 20th century brought an increased influx of Russian Jewish refugees into Palestine. Though the Sultan of Turkey was opposed to this, Turkish officials were easily bribed to let them in. When the Turkish Empire fell during World War I and British forces occupied Palestine, Lord Balfour, the British Foreign Secretary, wrote his historic letter to the Jewish millionaire, Lord Rothschild, favouring 'the establishment in Palestine of a national home for the Jewish people'.

This rather vague promise proved of considerable embarrassment to the British Government during the years between the wars and immediately after World War II, when Britain continued to rule Palestine under a League of Nations mandate. What did Balfour really mean? Was he just accepting the *fait accompli* of a substantial Jewish minority in Palestine which had got there by immigration, legal or otherwise, under Turkish rule, and which could continue to add modestly to its numbers by controlled immigration? He was under pressure not only from Jews, but from many Christians who sympathized with Jewish aspirations. He probably thought in terms of a peaceful little enclave of devout Jews feeding their pietism by gaining a foothold in the Holy Land. For the prosperous and apparently secure Jews of Western Europe and America Zionism was a religious sentiment which they had no intention of making a reality by emigrating to Palestine themselves. He could not have foreseen what the future had in store for this troubled part of the world.

One factor, which was just then emerging, but had hardly been appreciated, was Arab nationalism. Another was the discovery and development of oil in Arab territory. Together these developments transformed the Arabs from a poor, backward and fragmented people into one of political and economic power. But Arabs have never been naturally cohesive. They have shed at least as much blood fighting each other in recent centuries as in fighting other people. It was their antipathy to the Jewish newcomers which helped to create some measure of pan-Arab unity.

Nor could anyone have foreseen in 1917, when the good Balfour wrote his problematic letter, the overwhelming disaster that was to befall European Jewry 25 years later under Nazi tyranny. It was natural that many of the remnant who survived this genocide should long to find a new identity and security in Palestine. Moreover those who survived had largely done so by an abnormally developed will to survive and by a cunning mastery of the

techniques of self-preservation. In the case of those who succeeded in emigrating to Palestine this resilience and toughness in adversity was to stand the new state of Israel in good stead. Already under Nazi occupation a handful of Polish Jews, who had chosen to fight the Germans in cellars and sewers to the last man, woman and child rather than die in Eichmann's gas chambers, had prefigured the militant Israel of the post-war years.

The British, still in control of Palestine under the mandate in the years immediately following the war, and very conscious now of Arab nationalist sentiment, backed as it was by Arab ownership of the oilfields, resolutely opposed the plans organized by Palestinian Jews for massive immigration. Shipload after shipload of 'illegal immigrants' was intercepted by British warships and taken to detention camps in Cyprus amid mounting protests from sympathizers with these homeless refugees. Even then some managed to beat the British naval blockade. The climax of indignation against alleged British brutality was reached when an escape of several hundred teenage boys and girls from a Cyprus detention camp was organized by Palestinian agents in a manner which made the British army in Cyprus a laughing stock. When they had secretly embarked on a tramp ship, renamed *Exodus*, the boys and girls began a fast unto death which they were determined only to end if given permission to land in Palestine. They threatened to blow up the ship and end their lives that way if the British Navy intercepted and boarded it. Worldwide press coverage of the incident had been arranged beforehand, and the British government had to bow to the storm of indignation, change their policy and let them in. Though a strong factor in favour of the end of the mandate was the increasing difficulty of keeping law and order among a people, some of whom adopted daring acts of sabotage, this event did much to pave the way for the emergence of Israel. In fact Israel came to birth, or perhaps we should say rebirth, in the wake of a classical act of *satyagraha* which could not have been bettered if it had been organized by Mahatma Gandhi himself.

However much, then, we may deplore the sequence of events which has followed the establishment of the state of Israel, and however much we may sympathize with Arab aspirations and more particularly with those Arabs who have been evicted from their homeland by Israeli expansion, we can not fail also to sympathize with a nation

that came into being as a result of an age-long racial martyrdom and an undying religious hope. In particular Christians must acknowledge their corporate responsibility for the way in which Jews have been ostracized and ill-treated through the centuries.

At the same time the chronic recurrence of anti-semitism all over Europe and elsewhere and the unending Jewish predicament in face of it are perhaps inherent in the character of Judaism as an indelibly ethnic religion, whatever few proselytes from other faiths and other races it may from time to time have gained, and as a religion which expresses itself in a closely knit and largely exclusive community. A community of this kind is bound to have social and political overtones even when it is only a comparatively small minority within a multi-religious secular state. Still more was there bound to be tension on an international scale when a large section of this tightly cohesive racial religious community succeeded in infiltrating and occupying a territory which has always been one of the world's battle grounds.

But we as Christians should take warning; for to accuse Judaism of racial exclusiveness is to accuse ourselves. The Church which exists to transcend all racial divisions has nevertheless more often than not divided on ethnic lines, or else ethnic congregations have formed within superficially united churches. We in South India must be aware of the ethnic exclusiveness of some of the congregations formed by our members who have migrated to other parts of India and Asia. We are also only too aware of caste divisions within the church and of sections of the church tending to be dominated by one or other particular caste. There is something inherent in human nature which inspires this tendency—man's desire to preserve his identity in language, culture and family connexion. But it is nevertheless part of the old Adam from which Christ came to set us free. One must dare to say that every ethnic church, whether it be a small group or a larger body, and every race or caste bound Christian community is potentially an Israel in miniature. Its social and political implications may be only local and of small significance for the world at large; but it is bound to create a situation charged with animosity. As Jesus remarked in a different context, only those of us who are faultless in this respect are qualified to throw the stone of disapproval at others.

The Late Prof. Thangasamy as an Educationist

By PROFESSOR VEDAMANI BALRAJ

Prof. Thangasamy rendered meritorious service in the cause of higher education for as long as thirty-eight years and in a variety of capacities—as a teacher of English, as Warden of St. John's College Hostels, as Vice-Principal and Principal successively of St. John's College, as a member, at different times, of the Academic Councils of Madras and Madurai Universities, as a member of the Senate and the Boards of Studies in English (Pass & P. G.) of Madurai University, as a member of the Governing Boards of certain colleges and as Secretary of the Principals' Association in the Madurai University area.

He was guided all along by a system of beliefs which might be called his philosophy of higher education.

His attitude to students was characterised by a concern for the welfare of each student under his care. With a firm belief in the innate goodness of the individual he made every effort to correct erring students through persuasion and

resorted to punishment only when persuasion failed. Severe indeed was the punishment he meted out to persistent offenders. But he was against treating students as if they were potential malefactors; against a policy of repression of or confrontation with students; he was always for a friendly approach to them. While quite a few Principals frowned upon the very idea of a College Union, Prof. Thangasamy regarded the College Union as a necessity in every college and revived the College Union of St. John's within a few weeks of his assumption of charge as Principal. He looked at it from two points of view: as many students as possible should be trained in leadership, and students should be able to discuss matters affecting them with the Principal or the Management through their representatives. To him all this was part of the character-training which every college ought to impart. He gave a great deal of his thought and time to providing much-needed amenities for students

on the campus, and in March 1972 he organised a seminar of the staff of St. John's where the most enthusiastically discussed subject was student services. He ushered in a system of pastoral care, with each member of the staff establishing personal contacts with a certain number of students and helping them solve their problems.

While appreciating the value of physical education in colleges and encouraging sports and games in the college where he was Principal, he held that military training was a dehumanising factor in education and referred often enough to Hitler's strategy of keeping his people from thinking by keeping them marching.

As a teacher he set his face against all kinds of spoon-feeding and was very particular that students should be made to think for themselves. Never would he dictate full-length essays; never would he adopt any short-cuts to glowing examination results. Even the points he dictated were intended to serve only as starting points for students who wanted to think for themselves on the topics concerned. He sternly discountenanced paid private tuition as also the practice of supplying students with printed notes. He desired that periodical tutorial sessions should be organised for the benefit of students by all Departments, and considered tutorials more essential than lectures.

He believed that each student should have a background of sound general education before proceeding to specialisation and that specialisation without a sound educational background would hamper the growth of the personality of the individual concerned. It saddened him to find young men, including his own sons, doing medicine, engineering, agriculture and the like soon after finishing the Intermediate or the P.U. Course.

Since he always thought in terms of the all-round development of the human personality he attached great importance to extra-curricular and co-curricular activities. The number of associations at St. John's doubled itself soon after he became Principal and he had a special affection and regard for those members of the staff who contributed their mite to the cultural life of the college.

He had little patience with politicians dabbling in education

and attempting to 'improve' the quality of education by making frequent changes in syllabi, thus treating students as guinea-pigs for trying out their own pet theories or ideas. At the same time he was very unhappy over the present examination-centred system of education. A few years ago he organised a one-day seminar on examination reform, at which the discussions were led by one Prof. Frankland who had done some research in that field.

He gave all possible encouragement to learning, as distinct from learned teachers. Indeed numerous members of the staff were sent by him at different times to seminars and refresher courses. Learned as he was, he continued to learn, like Browning's Grammarian, even in the midst of illness, and set a noble example to staff and students alike.

D.A.T. with his Family, by his daughter Saroja Sunder Singh

My father lived his life to the full. He enjoyed every minute of his life and made every moment of his life count for something. His idea of enjoyment was not slothful rest or pleasure seeking. It was working himself out. We have always seen him either writing or reading both at home and elsewhere and even while travelling. However, he found time for general conversation with his family, a game of chess or carrom with his children and grand-children. He planned a day's outing or picnic with his family or friends whenever possible. At these times he was completely relaxed and forgot his work and problems. He loved hunting and listening to birds. He taught us the simple pleasure of life like the laughter of children, the beauty of flowers and the silence of the woods. He loved giving little parties. He planned everything carefully from the menu to the very games to be played. His ready sense of humour and ringing laughter enriched many a gathering. He loved music and enjoyed family singing and group singing. He had many varied interests which make life rich and full.

A Gentle Jeremiah Passes On

In the sudden death of Principal D. A. Thangasamy of St. John's College, Palayamkottai, on October 5th, at the age of 59, the Church, especially the Church of South India, has lost one of its most thoughtful and committed laymen. The combination of these attributes is rare enough; add to it a life time of deep and discriminating study, issuing forth in just that judicious amount of writing which made what he wrote always a new contribution to the matter under consideration, and behind it all the gentle, unobtrusive and indefatigable person of a Christian and a gentleman who was never known to seek his own—and one gets some idea of how much poorer we are for the departure of Mr. Thangasamy.

'The Christian and the Church in the world' might be said to have been the sum of DAT's Christian concern and thought. And the world for him meant all the variety of jobs in which Christians find themselves, the world of education, students and student movements, the life and aspirations of society and nation outside mission compounds where lay new and hitherto neglected challenges for Christian witness and service, and the process whereby theology and the Church is assimilating the heritage of India, and what seemed like the incurable shying away of the Church at large from both these contemporary tasks. Though he was

second to none as a Churchman, the Church for him was a place to go out from, not a place to escape into. He was never tired of girding against the prevalent pietism and the teaching that tended to make it a place into which those who were convinced that they were favoured of the Lord escaped disclaiming, in the name of a false spirituality or Godliness, all responsibility towards the endeavours of the larger community and the nation to bring about a new and just society. He considered nothing further from the Christian Gospel than the smug assumption that Jesus was a special kind of insurance for Christians in the midst of a general damnation that is bound to overtake the rest of the world. He was impatient of evangelism that held this forth as the Christian Gospel and judged the fulfilment of the Christian mission by head counts. He believed that lack of concern for the wider human community and lack of knowledge and understanding of its religious and cultural traditions to be the crying sins of the Church in India.

He certainly saw that the Church and Church institutions offered special challenges and opportunities of service. This must have been why he came from Government service to a Christian College. He served St. John's College, Palayamkottai with a quiet distinction and integrity which, no doubt, would have been characteristic of him wherever

he might have chosen to serve. The special use he made of this opportunity was to read, study, think, write and talk with care and discrimination about the Christian faith and its meaning for the life of society, and for the witness and service of Christians and Churches in our country, so that he became one of the most respected lay theologians of the Church—not in the sense that he beat ‘ecumeniacs’ and professional theologians in their own obscure jargon (at which he often poked fun), but in the sense that he let his own study and reflection be fertilised by them when they could, and then set forth his thoughts with refreshing clarity and simplicity, not without some flicks from his gentle whip of humour or sarcasm. As one surveys the Indian church scene and sees that, for all its piety and zeal of a kind, how little serious reading, study, discussion and reflection there is among even the educated laity, one cannot help wishing and praying that at least more Christian teachers, lecturers and professors would emulate Thangasamy. Such a transformation of the Christian mind in India cannot but revolutionise the life and work and witness of Christians and Churches in India.

He took it to be his mission in life to stimulate, assist and goad Christians and Churches towards such a transformation. He gave a great deal of his time and energy to organisations like the SCM and the C.I.S.R.S., to the Committee of the CSI for Laity training only because he felt them to be capable of making a contribution in this regard. Nothing drove him to greater despair about the Church than its neglect of a strong and vital teaching ministry geared to this end. His books and articles were meant to awaken the Church to this deficiency which he considered fatal to all that the Gospel and the Church was really meant to be. He grasped the opportunity of his editorship of *The South India Churchman* to try to make this official organ of the Church a teaching vehicle, and not merely a miscellany of reports, news and appeals led off by a ‘devotional’ article. Long range planning, long and persistent wooing of writers on the chosen theme, and his own over-all grasp of the pertinent issues involved characterised each issue. It is a pity that when the journal probed the question of public accountability in the management of finances by Churches, Christian institutions and leaders with a frankness unusual to such exercises especially in Church journals, he is said to have set the dove-cotes of authority a-flutter—not because the Church had such things to confess, but because some one had presumed to confess them openly and thus had humiliated the Church in the eyes of the world!

It is poignant that the September 1973 issue of *The*

South India Churchman, which was the last one he was to edit, was devoted to ‘The teaching Ministry in our Church’, and that his editorial therein—perhaps his last piece of writing—should be yet another passionate plea to the Church in this regard. He wrote: ‘Readers of the *Churchman* would know that one of the main laments of my jeremiad over the years is the absence of an effective teaching ministry in our Church It may be stated without fear of contradiction that the ineffectiveness of our Church—or worse—can be directly attributed to the lack of a proper teaching ministry in our Church or the weaknesses and faulty orientation of the bits of it that do exist Let me state first, however, that if there is one thing more than another I would want to say to or about our Church even with “my latest breath” it is that it should take up the provision and maintenance of a sound teaching ministry as an urgent priority for every diocese and congregation of our Church’ No doubt people that matter in the CSI will pay their tribute to DAT in the official organ of the Church and elsewhere. We hope that at that time it would be remembered that this gentle Christian scholar never set store by ‘man’s empty praise’ and that the only fitting way for the Church to show its gratitude to God for a son like Thangasamy is to heed the plea he made with his ‘latest breath’. It is necessary for the Church that the servants of the Lord too ‘being dead yet speak’ and that they be heard.

One who has had the privilege of knowing him and working with him over 30 years could write much more about him as about a sagacious elder brother—the genuineness of the man, the unmistakable ring of truth in his thoughts and words and deeds, the warmth of his friendship, the quiet harmony of the home that gracious Mrs. Thangasamy made for him. One could talk of his ecumenical concern and zeal, and talking of it one cannot help wondering, how the world ecumenical movement passed such a wise man by in terms of its countless meetings and conferences. I cannot recollect his ever leaving India on an ecumenical jaunt. I am glad it was so, because when half in fun and half in cynicism it is being suggested that ecumenical commitment is co-terminus with ecumenical commuting, men like Thangasamy who loved the thing for itself, and saw in it God’s gift to our times, serve more than most others to reassure us that for all its shortcoming, this thing is verily of God.

We thank God at every remembrance of D. A. Thangasamy.

By courtesy—*The Guardian*

The Theology of Sex

By W. B. HARRIS, T. T. S., Arasaradi

We must start from Genesis 1-3, believing that the ancient traditions found there are a revelation of truth. In the account of the sixth day of creation, after the creation of cattle, reptiles and wild animals, we read as follows—‘Then God said, Let us make man in our image and likeness, to rule . . . all wild animals on earth. So God created man in his own image; in the image of God he created him; male and female he created them. God blessed them and said to them, ‘Be fruitful and increase, fill the earth and subdue it, rule over . . . every living thing that moves upon the earth’ . . . And God saw all that he had made and it was very good (Gen. 1: 26-31 NEB). There has been end-

less discussion about the meaning of ‘us’ in ‘let us make’, and of ‘image and likeness’. Few have accepted the interesting suggestion of Karl Barth, who maintained that the sexual differentiation of mankind into male and female is the ‘image of God’—i.e. that man is a being in relationship (male and female), and this is a reflection of a relationship of persons (let us make) in the Godhead. Be this as it may, the passage makes at least the following affirmations—that the sexual differentiation is part of God’s very good creation; that male and female stand together in the image of God, with no suggestion of superiority and inferiority; and that they together receive the responsibility of filling the

earth, subduing it, and, in virtue of the 'image', ruling as God's representatives over the rest of creation.

In the second account of creation, 'the LORD God formed a man from the dust of the ground, and breathed into his nostrils the breath of life' (Gen. 2:7). But this creation is *not* good. 'It is not good for man to be alone, I will provide a partner for him.' The created animals and birds are brought to man to be named, but none of these is the needed partner. 'And so the LORD God put the man into a trance, and while he slept, he took one of his ribs and closed the flesh over the place. The LORD God then built up the rib into a woman. He brought her to the man, and the man said 'Now this, at last' (or, as it has been translated, 'This is it')—bone from my bone, flesh from my flesh;—this shall be called woman, for from man was this taken. That is why a man leaves his father and mother and is united to his wife, and the two become one flesh. Now they were both naked, the man and his wife, but they had no feeling of shame towards one another' (Gen. 2:10-25 NEB). The creation of man is incomplete; he needs a partner, like himself and yet different. He responsibly decides that the animals are not what he needs. But with a delighted cry ('This is it') he affirms God's provision for his needs, and enters into that partnership which is fulfillment. Man's restless search for a mate, and the institution of marriage, are grounded in God's gracious act of creation.

There is nothing shameful in sex (Gen. 2:25), Shame comes as a result of the fall (Gen. 3:7). So does the subjection of woman (Gen. 3:16). And endless sexual confusion (Gen. 6:1-4). Because of the hardness of men's hearts divorce is permitted (Deut. 24:1). Yet God remains true to his aim in creation. The whole story of God's relationship with his people is set forth under the figure of the marriage relationship. Because of the Fall this is mainly an adulterous relationship (Hosea 2, Jer. 3, Ezek. 23). And because of the need of a redeemer, the main stress is laid on husband and wife as producers of the son—the Messiah. Yet at the beginning (This is it!) and again in the Song of Songs the love-relationship of man and woman shines out in its own light (and leads up, we may say, to Eph. 5).

With Jesus came the new age (Matt. 12:28). In a world which could produce such a saying as 'Blessed is he whose children are male, and woe to him whose children are female' we see in His dealings with women something quiet new. 'He dealt with woman as a human being . . . addressing her, so to speak, as she was originally meant to be in God's creation' (Thielicke). In the world of permitted divorce he returned to God's original purpose in creation, the indissoluble unity of marriage (Mk. 10:2-12). It is often thought that Paul descends from the gospel heights to a low view of woman and marriage. But this is not really so. It is true that we have I Cor. 11:3-7 and 14:35. But on the other side we have Gal. 3:28, I Cor. 7:4, I Cor. 11:11-12, and I Cor. 11:5 (which cancels out I Cor. 14:35). In the 'old age' woman is subordinate; but 'in the Lord' there is neither male nor female. Paul did not wish to draw a revolutionary conclusion from his theological affirmations, and indeed the time was not yet ripe. But revolutionary affirmations are there! In I Cor. 7, partly under the influence of a belief in the nearness of the End, marriage, while 'no sin' is the lesser of evils. But in Eph. 5 marriage is lifted to a high theological plane. Even here there is 'subjection' on the side of the woman, 'headship' for the man. But this subjection is 'subjection as to the Lord' (whose service is perfect freedom), and this headship is to be exercised in a self-giving modelled on Christ's own giving of himself in love—and this not the '*eros*' of human affection, but '*agape*', the love of God revealed in the Cross.

It is against this Biblical background—male and female

created in the image of God, their relationship marred by sin, then redeemed in Christ—that we must try to think theologically about sex. If we are to be true to the Bible, 'sex' must be given a much wider meaning than is usual nowadays. We have three concentric 'circles, with the centre God's good creation of sexual beings. In the widest circle, the whole earth is given to the partnership of male and female. 'Be fruitful and multiply, fill the earth, subdue it, have dominion.' Man and woman are to work together as partners, alike needing each other, yet different, each with a special contribution to make. Here is one account of the difference (Brunner's): 'The man expresses the productive principle, the woman the principle of bearing, tending, nourishing. The man turns more to the outside world, the woman more to the inner realm; the man inclines to be objective, the woman subjective; the man seeks the new, the woman preserves the old; the man roams about, the woman makes a home.' At this time of crisis, when the very existence of the earth is at risk, we are called to remove hindrances to that free partnership of man and woman, in dominion over the earth, which is God's intention.

The second of the concentric circles covers marriage and the family. The Bible puts marriage firmly in the purpose of the Creator, and, over against permitted divorce, a sign of human sin, Jesus as firmly reaffirmed that purpose. A man is so made that he leaves father and mother and cleaves to his wife in a permanent one-flesh relationship. There are three strands in this relationship—the biological, impersonal urge to sexual union, made more permanent by love, which desires life with *this* person (man for *this* woman, woman for *this* man); made more permanent still by the intention to undertake, as neighbours and partners, the making of a home and the rearing of a family. Family life in the west has reached its present crisis by laying too much stress on the first two strands, too little on the third. Life together as partners is extremely difficult, and calls for continuous effort, give and take, forgiveness. The necessary authority of parents must not hinder the equally necessary freedom of the children. The family has a tremendous two-fold responsibility, as the nursery of unity and order in the State, and, for faith, the playing out at each stage of the drama of Christ and His Church (Eph. 5). Family life is in crisis not only in the West. Redemption is not yet complete. It would be unrealistic to expect that family life will never break down, or divorce, still a sign of human sin, never be the lesser evil. But Christians are called to reaffirm the necessity and permanence of marriage and to let God lead this generation to new forms of family life which will more effectively set forth his purpose for the world.

The final circle is the act of sexual union, the sacrament of love, the sealing of two personalities into 'one flesh'. The Bible has no false modesty. Sexual intercourse is not something shameful, but 'very good'. It is described as 'Knowing' e.g., Gen. 4:1 the word used (what boldness!) for getting to know God! 'It is given that two people may search one another out, discover what is in each other, get deep into one another's life, understand the mystery of one another's manhood or womanhood.' Sexual intercourse in the Bible is at the farthest remove from the casualness with which it is often regarded today. It is fraught with irreversible relational consequences. Sexual relationships with a prostitute means nothing less than 'Taking from Christ his bodily parts and making them over to a harlot' (I Cor. 6:16. NEB). Because it is so great a thing it involves 'abstaining', mastery of the body, 'not giving way to lust' (I Thess. 4:2-6 NEB). But this discipline is not for its own sake. Rather it is like damming the river so that the water may be better used. And this discipline is achieved through

the gift of that believing love which has its pattern in the union of Jesus Christ and His Church.

In the sexual disorder of the present day, Christians need to go on thinking theologically about sex. But, more

important, they need so to live and so to love that it will become clear that the Bible is not a book which 'frowns on innocent pleasures', but which aims, and offers, to 'make the sphere of sex blaze with glory'.

Beyond Jordan

By S. J. ELIAZER

The last river the Israelites had to cross before they entered the promised land was the Jordan. This has become for Christians a symbol of our hope of life after death. Every day we see evidences of the rapid flight of time. Every time we pass a cemetery we are reminded that we are coming nearer to the time when we will have to take the long step from here to eternity. The Bible tells us: 'It is appointed unto men once to die'. Death may come in the morning, at noon, or at the evening of our life. It stills the tongue of the philosopher and the fool, and empties the hand of the plutocrat and the pauper. Yet we need not be afraid of death. We need not become fearful when we face life's inevitable hour. If we believe in Jesus Christ as our Redeemer, we can calmly and safely take the step.

No Christian need fear death. The Christian does not tremble, although death is a strange experience to him. He can face it courageously and confidently because he looks forward to a glorious tomorrow. He clings to Jesus; he relies and depends upon Jesus, who came from heaven to bring us to heaven.

The scientist cannot give us definite information about eternity: for his powers are limited to things of the earth. The philosopher cannot give up assurance regarding the eternal future. Certainly the hypnotist cannot give reliable information. Jesus alone can and does give us reliable information about what lies on the other side of death. He has assured us there is a heaven, a beautiful and glorious place of exquisite riches, of unending and uninterrupted joy.

Heaven is a place, not just a condition. Heaven is a real and definite place: it is not an imagination. Heaven is an eternal place; we go there to stay. Heaven is a prepared place for a prepared people.

Heaven is a permanent abode for multitudes which no man can number. In heaven the followers of Jesus Christ shall be real and living beings as they are now, but without any imperfections.

'My father's house' indicates freedom, security, comfort, safety from harm and danger and freedom from all worries. 'Many mansions' indicate that there will be ample accommodation for all believers and also a place of grandeur, magnificence, beauty and riches.

In heaven the redeemed will retain their personality and identity. There we shall recognize one another. We shall not only meet those whom we know, but we shall make acquaintance of the countless saints and angels, of whose existence we had little or no knowledge. Our communion with God the Father, Son and Holy Ghost, with cherubim and seraphim, with patriarchs and prophets, apostles and martyrs will be so sublime, so divine, that it will supersede the most intimate human ties.

We look forward to an everlasting reunion with those whom we have 'loved long since and lost a while'. Patriarch Abraham 'died in a good old age, an old man, and full of years and was gathered to his people; his sons Isaac and Ishmael buried him'. He was not simply buried, but gathered to his people including friends, companions and relatives. The 'gathering' to his people comes after the fact of his death but before his burial.

King David's first son through Bathsheba died and David comforted himself by saying 'I shall go to him, but he shall not return to me' (II Samuel 12: 23). David believed and comforted himself that he would know his boy in eternity.

In the Mount of Transfiguration, Moses and Elijah came and spoke to Jesus. Moses and Elijah were away from the earth for a very long time and yet Simon Peter recognized them and called them by name. Moses and Elijah had not lost their personality or identity. Jesus reminded the Sadducees that God had identified himself as the 'God of Abraham, God of Isaac and God of Jacob'. Meaning thereby God is not the God of the dead but of the 'living'. Indeed these patriarchs were living, not on this earth, but in that place where nothing is sullied by sin.

Saint Paul once had a vision of heaven. He said that he heard and saw many things which he could not describe. 'I heard unspeakable words which it is not lawful for man to utter' he said. It is impossible for anyone to translate into the language of this earth the glories of heaven, which Jesus has prepared for us. Our language is made up of words which describe material things and experiences of this life. Even the Apostle Paul who was a master of language felt that he could only stammer and stutter in his efforts to describe the music and the beauty and glory of heaven, which has no equal here on earth.

St. John had a vision of heaven and in the book of Revelation he sought to describe what he saw and heard. John found that human language falls far short of describing heaven's glories. He piled words upon words, expressions upon expressions and used the richest terminology possible, yet he could give only a faint glimpse of what awaits the believer in Jesus Christ when he takes the step from here to eternity.

To the penitent malefactor Jesus said: 'Today thou shalt be with Me in Paradise'. The body of this malefactor was taken from the cross that day and was buried, but Jesus fulfilled His promise to the dying thief and sent His angel to take that soul as a brand from the burning into the joy and glory of the Father's house. When he took the step from here to eternity, he walked into the mansions of God. On the last day the body of the malefactor will be raised. 'This corruptible must put incorruption, and this mortal must put on immortality'. Then body, and soul will live with Jesus in heaven where there is no more night, no weeping or sorrow, no disappointment or failure, no illness or death.

Jesus will stand at the place where the great stream of humanity divides into two groups, one going into eternal glory and the other going into everlasting gloom. The Judge says: 'I am the way, the Truth and the life: no man cometh unto the Father but by me.' The Apostle says: 'Neither is there salvation in any other; for there is none other name under heaven given among men whereby we must be saved'. Let us hold fast to Jesus, trust His promises and depend upon Him, and reach that exquisite mansion, the 'Father's house' where angels and archangels laud and magnify His Holy Name for ever and ever.

A Letter from the Projects Officer

By MALCOLM BUCK*

Dear Friends,

We take this opportunity to acquaint you with our activities. The Projects and Development Department of the Christian Service Agency screens and evaluates those projects which require financial assistance. After proper screening and evaluation, the projects are recommended to donor institutions abroad for funding. The Projects and Development Department mainly deals with development projects.

The Justice and Peace Commission of the National Christian Council of India and the Projects and Development Department of the Christian Service Agency, help in understanding the concepts of development and their implementation. The Justice and Peace Commission lays down guidelines and practical suggestions for development in the Indian context. The Projects and Development Department appraises to find out whether the project is sound objectively, economically, technically, financially and managerially. Each appraising agency has its own standard and policy. Its objective is to determine whether those standards and policies are met by the project. The Projects and Development Department has been formed to:

- (a) Evaluate the objectives set in various project reports.
- (b) Examine the costs and benefits—the monetary and non-monetary implications. Also look into the technical, financial and managerial aspects.
- (c) Provide guidelines for implementation of projects.
- (d) Periodically review the progress made by these projects and in case of deviation advise on corrective action.
- (e) Finally assess the accomplishment.

The Projects and Development Committee which recommends projects for funding abroad is based at Bombay.

There has to be a distinction between relief or charity on one hand and development on the other. The strategy of development must really be a strategy of socio-economic change, a strategy which integrates economic growth with the basic objective of eliminating poverty and inequalities. While economic growth is necessary in our development process, social justice and self-reliance must become integrated with it. We have to bring in a structural change to remove all impediments which inhibit economic growth and prevent fair distribution of goods.

The following guidelines have been laid down by the Christian Service Agency:—

1. Projects should directly promote social justice and human dignity.
2. Projects enabling the above values should also be given priority.
3. Projects or programmes which promote education for development should be given priority.
4. As we cannot have economic development without upsetting the present oppressive structures, projects which are geared at conscientization of the masses should fall in our priority.
5. Projects which through a programme of economic growth enable masses to acquire social justice should be promoted.

6. Education for development should also involve the participation of congregations in development projects. For self-reliance we should choose projects which involve less financial aid from abroad. That is to say, we are in favour of projects which mobilize internal resources and lessen our dependence on foreign resources.
7. Training schemes which equip leaders for action along the lines of development and social justice should be given priority.
8. We must have a comprehensive strategy involving the co-ordination of the activities of various Christian Agencies including the study centres and institutions, student and youth bodies, Urban Industrial Mission, Community organization and other agencies which promote the values of social justice.
9. In case of projects of a relief nature, such as orphanages and institutions for the handicapped, the development dimension should be incorporated.
10. Projects going to CICARWS (of the W.C.C.) under whatever category should conform to the policy of the Committee in promoting development.

Based on the above guidelines, the churches could take up the following development programmes. These are only examples and besides these, any other activity which conforms to development is welcome:

1. Programmes which promote social justice. The aim of these programmes should be to bring about a change in the structure.
2. Programmes which promote economic growth and self-reliance of the Community.
3. In our country, nearly 75 per cent to 80 per cent of the population consist of farmers. Despite the green revolution the marginal farmer is still the sufferer. Churches should help the farmers to come up. It does not mean that the churches should be involved mainly in the economic development of the farmers. Development, in the true sense, means the development of man.
4. The Churches can take up social means of educating the people and changing their habits of living and promote their personal relationships. They could create consciousness and awareness in the people about the present social structure. There is a great possibility for the churches in becoming involved in the development programmes both for the rich and the poor. Sensitizing the affluent class itself, could be an achievement. There should be collective advancement.
5. The Churches could provide agricultural extension services. This would include taking advantage of Government and Bank schemes, educating farmers in new techniques, protecting them from money-lenders and middle-man competitors.
6. Churches could concentrate on programmes which promote self-reliance of the community and encourage participation of people in the process of their own development. Churches can take

* Mr. Buck is the Projects Officer of the Christian Service Agency.

up community organization and development. They can organise the communities to identify and solve their problems. The Community could be collectively geared towards various development programmes.

7. The churches could help in constituting a team for the development of villages. This team would have a leader who is competent enough to lead the whole team—an agronomist, an engineer, a nutritionist, an adult educationalist, the supervisor of work and administrative assistants. The team could take up land development, training in agricultural techniques, designing and building of rural houses, drinking water sources, village drainage and sanitary facilities, husbandry, nutrition, adult education programmes, etc.
8. The Churches can also help small enterprises in the rural and urban centres. They should try to provide more employment through promotion of small-scale enterprises on co-operative basis.
9. The Churches could concentrate on vocational and technical training schools to tackle the unemployment problem. The courses should be designed to train up people for specific professions, or occupations; and after training, the churches should enable the person to rehabilitate himself. They should assist him in obtaining bank loans and various government grants.
10. The churches can directly take up commercial enterprises. There is a great dearth of organization skill in our country. The Churches could start a small enterprise on co-operative basis and later on, hand over the management to the members of the co-operative.
11. The churches could take up programmes which

help to develop those communities whose lives have been affected due to social and religious factors.

12. The churches could also take up educational programmes which have development ethos. They could have a plan of study, consultation, workshop, etc. This of course would be on experimental basis.
13. Churches could take up slum improvement programmes. In this process charity should be kept to a minimum. The slum dwellers should also be educated for better living conditions and should be groomed up as responsible citizens. Government and other institutions can be involved.

In all these projects self-reliance is the basis and, as such, government resources, banks, contributions from people by way of money, labour, etc., should be tapped.

It is clear that projects should be more programme oriented and should not concentrate on buildings. They should be geared towards the socio-economic development of the poor and needy people.

While our Projects and Development Department deals with development activities, our sister department which is CASA (Church's Auxiliary for Social Action, Massey Hall, Jaisingh Road, New Delhi) deals with relief and rehabilitation projects. The relief projects themselves, could be classified into long term and emergency relief such as fire, flood, drought, etc. Health and Medical projects are looked after by CMAI.

We would welcome suggestions, comments, or guidelines. We look forward to your active participation in the development process.

All Communications to : Methodist Centre, 21, Club Back Road, Byculla, Bombay-400008.

The Christian Counselling Course

By SISTER GLADYS PONNAYA, *Nagalapuram*

The Christian Counselling Course was arranged specially for the CSI Sisters at Vishranthi Nilayam, the Sisters' Home at Bangalore. They had arranged it for 20 Sisters from September 23rd to the 29th. Rev. Carlos Welch of the CCC at Vellore was our leader and Mr. Gurudutt, Vocational Guidance Officer of the KNH assisted him. The Course was in English as Sisters from all four language areas of the CSI had come.

They dealt with Counselling in general and on whatever subject we asked. The teaching was mainly done in a practical way—by counselling those who took the Course and by way of role-plays and games.

The subjects dealt with particularly were counselling care for the whole of life—that is birth, baptism, birth of a younger child, schooling, confirmation, entering college, work, marriage, etc., and counselling to old people, the sick,

the bereaved and those in conflicts etc., and the responsibility of pastors and other workers in caring for others in all the above aspects and how to do it. Some problems in hostels and administration in institutions were also dealt with. The art of listening in counselling, how man functions—the ego states of man—and helping people to find the potentials in their own lives and grow in it were also taught.

Two days we had Holy Communion Service in an indigenous way. The Service was very inspiring and relevant to daily life.

The staff of the CCC are willing to come and hold seminars on counselling in areas which invite them. They could be mixed groups or according to profession.

I am finding it very useful for my life and ministry and I wish such courses may be arranged in our diocese.

Groupism and Elections in the Church

By J. CHINNIAH, *Presbyter, Madras*

1. Are the members of our Pastorate Committees real representatives of our Congregations? Obviously, they are not. This is because the majority of our people are not willing to take an interest in Church Administration, not willing to cast their vote, unless brought in by force by one of the parties involved, not willing to offer their talented services out of a false sense of modesty, so that only a handful are left to elect themselves. Needless to say, a few of these may not be fit for the job, meaning well, but incapable of fully understanding the functions of a Pastorate Committee. In any case, they cannot rightly be said to represent the Congregation. In such cases it will become necessary to take every important issue to the General Body for a final decision.

2. Is the apathy of the congregations in the matter of elections justifiable? The answer is 'Yes' and 'No'. Voting is a means for obtaining the consent of the governed. Other things being equal, the smaller the vote the more limited becomes the basis of consent. The plutocratic Athenian democracy had to pay citizens to attend the assembly meeting and vote—an indication of declining popular morale.

On the other hand, the apathy of the congregation is justifiable in the sense that they do not know the members of the parish sufficiently to choose the best people. Evidently the answer to that problem is not 'Keep away from Church politics', but 'Get to know them as soon as you possibly can'. In this connection, I must say that the idea of a parish living together as a family has yet to be grasped, leave alone practised. He must learn to give up our filial attachment to the Church in which our grand-parents were baptized and decide to become active members of the Church nearest to us, so that there is a real possibility of the Christian community around a Church trying to live as a family. The Presbyter should see to it that meetings of the whole parish are held at least once a quarter for a get-together and fellowship, that each family has a cyclostyled copy of the list of all the members of the parish with their addresses, that each member be exhorted either to visit or invite every other member of the parish once a year. It is easy to encourage this if the Presbyter remembers that he is the only outsider in the family!

3. How can we get rid of the groupism and factions in the Church?

I do not think groupism and factions in the Church should be frowned upon. Freedom is the birthright of man. If it is true that God, out of His love, has given man freewill and thereby limited His power Himself, how much more incumbent is it on us to tolerate the idiosyncracies of our co-parishioners? At best they may be misguided fanaticisms and at worst they should be treated as opportunities for the application of Christian Love and the reflection of God's love for us which we have not deserved.

So much for the Pastorate level. But it is impossible to deal with similar problems on the Diocesan level. To my mind, the election of the members of the Diocesan Council to the Standing Committee is very unreal, because the members do not have any opportunity of knowing one another. This fact really prompts or encourages the formation of groups and factions. And it cannot be avoided unless nominations are made earlier, and the members given a write-up on such candidates so that, when the time for election comes, they can vote intelligently and conscientiously.

As for the Election of the Bishop, much has to be done to make it democratic. In the first instance, to expect a Diocesan Council to vote for more than one person with a two-thirds majority is tantamount to saying, 'You have no right to choose your own Bishop'. When there is only one person on whom, led by the Holy Spirit, and guided by their own conscience, the delegates are bent on concentrating all their votes, to ask them to vote for one other too with the same two-thirds majority is giving scant respect to the Holy Spirit, much less to the people's conscience. And then, if that becomes impossible, to foist a candidate approved by a select committee of the Synod on the Diocese as its Bishop, is adding insult to injury, and a travesty of the norms of reason. If nothing else is possible, the least that can be done, to preserve the elements of democracy, is for the Synod to nominate a few candidates, and to ask the Diocesan Council to select one of them by their votes. May the next jubilee of the C.S.I. see a Church Government that is based on the clergy and laity working together on sound democratic principles!

(I have borrowed freely from Jeremiah Newman and the *Encyclopædia Britannica*).

Reports

First meeting of the Study Group of the C.S.I. Technical Survey.

The main points discussed were regarding the formation of the Technical Education Trust. The following recommendations were made to the Working Committee of the Synod.

1. The formation of the T.E.T. is an urgent need and this should be taken up immediately.

2. The T.E.T. is to be completely autonomous and it should have the final word in deciding the courses to be started or in deciding the closure of certain courses. However, the final decision should be arrived at after full consultations with the dioceses concerned.

3. In the initial stage, a special officer and a Secretary are to be appointed. The appointment of a special officer should be done by the Synod after forming a selection committee consisting of technically qualified people. However, in case the Synod finds it difficult to get a suitable person immediately, the Study Group recommends that an honorary member can be thought of as a purely temporary measure.

4. The recommendation of the Survey team regarding the formation of the T.E.T. as in page 140 of the report,

may be accepted. However, in the initial stages, the members from the industry, commerce and related fields in the General Body may be less than ten and for the trust need be only a maximum of 2.

5. The respective Diocese and Training Centres will have to meet the travelling expenses of the members representing them at the Trust meetings.

6. Regarding the expenses of the Special Officer and his Secretary the dioceses should meet them at pro-rata. The budget would be prepared by the Honorary Treasurer Mr. P. I. Chandy.

7. It was necessary to reconsider the Synod Executive Committee resolution EC 72-63 No. 9 which might be amended as follows:

(8) The T.E.T. must form a governing board consisting of eminent persons for Industry, Govt. etc. for the purpose of marketing the products for the institutions under the management of the C.S.I.

P. M. KURUVILLA,
Recording Secretary.
P. SOLOMAN,
Convener.

NOVEMBER 1973

Diocesan Committees

By REV. C. I. ABRAHAM

There is a saying in our part of the country that if you want to put off doing a thing, entrust it to a committee. It cannot be denied that there is some truth in it. But it surely is not an argument to discard committees in the scheme of things. Committees have been in existence from very early times when consideration and performance of special tasks were relegated to special groups of men. We get inklings of this in the New Testament—in the selection of special persons for special duties, though the term, 'committee' is not used.

It used to be said in the olden days 'where the Bishop is, there the church is'. But we live in a democratic age. The success of democracy consists in making people share as much as they can the responsibilities of the administration. This not only brings in co-operation, but also ensures efficiency. The Church is a sphere where we should have efficiency as well as co-operation and therefore committees are indispensable in the administration of the Church. The advantage of committees is not only that they help to put heads together in solving problems, initiating programmes and working them up, but also they serve to make so many people interested in the Church and her activities. Thanks to the vision and labours of the leaders of the Church in India, our constitutions have provided for local committees as well as committees on district and diocesan levels.

Diocesan committees are usually elected by the diocesan councils or the diocesan Executive Committee. But the elections in most cases are vitiated by canvassing. One of the sad things noticed at diocesan council gatherings is the open canvassing for votes to get into the diocesan executive committee or one of the important diocesan committees like the Pastoral Committee, the Finance Committee or the Educational Committee; with the result that able and self-respecting members refuse to stand for election to the diocesan committees. An attempt to minimise canvassing and secure the services of competent persons possessing high

level leadership qualities on the committees is made in the appointment of nomination committees who will bring in names of suitable candidates to be voted upon by the diocesan council members to the various diocesan committees along with the names of those who may be nominated on the floor of the house. Invariably the official candidates, is the candidates proposed by the nomination committee get elected. But here again instances are not wanting in which diocesan Bishops have 'interfered' with the lists prepared by the nomination committee to delete or include the names of persons according to their wishes. Such interference is a great blow to the aim and purpose for which nomination committees are appointed. Perhaps it may not be possible to evolve an 'all proof' method of election and we may have to be content with the best possible under existing circumstances.

The functions which the various diocesan committees have to perform are different. As each diocese has given in outline duties of its committees it is not necessary for me to deal with them in detail. But I should like to say how important it is that the various committees work harmoniously. For example, while it is the business of the Finance Committee to examine the resources of the diocese and tap them adequately to raise enough money to run the diocese and see that all unnecessary expenditure is avoided so that the diocesan account does not end in a deficit, it is the duty of the Pastoral Committee to arrange for adequate spiritual ministration to all the congregations. For this they have to choose, train, equip and appoint presbyters or lay workers wherever necessary. This would entail expenditure. The finance and pastoral committees should not work at cross purposes but should evolve a coherent policy for smooth running and development of the diocese. So far all the other committees—this make it highly imperative that men and women endowed with a knowledge of the work and administration of the diocese in its totality should be on diocesan committees.

Youth and the Government of the Church

By M. S. JAYARAJ

Our youth constitute a vital segment of our Church and form the primary source of leadership of trained manpower. They have a pivotal role to play in the work of the Church. Whether we like it or not, it is the youth of today who are going to shape the events of tomorrow. They are the architects of the future of our church.

The great Awakening

The awakening of the youth in all fields has become a reality throughout the world and its reactions are also found in our Church today. The youth of today want their presence to be felt in the Church and have begun raising many relevant questions. They want representation in all committees, a part in all church work and a say in all the decisions. This volcanic eruption has caught most of the elder statesmen of our church quite unawares. They are not ready to face the situation, for they neither expected the confrontation nor do they have the panacea for their problems. This is the root cause of the widening gap between the youth and the elder group in our churches.

The Present Leadership

Our present leaders have never treated our youth as partners in the great task of the administration of the church. On the other hand they wanted them to be a passive group without any initiative. Many church leaders want to remain as permanent committee members. As they are already entrenched in power, it is easy for them to strengthen their hold over the electorate which is obliged to them in many ways. Some are even celebrating their silver and golden jubilee of their committee and council membership. In between these elder statesmen of our church and the younger group a generation gap is slowly expanding with the result that the youth are dissatisfied with the state of affairs and are becoming agitational in their approach.

The Compromise

Realising this explosive situation our diocesan councils reserve a percentage of the membership for the youth. Even the Diocesan executive committee has one or two nominated

youth members. Has it brought any substantial results? It has probably reduced the average age of the committee members say from 55 to 50. Apart from this it has not produced any tangible results. One or two such members who are nominated in this way belong to the passive group who contribute nothing, but are eager only to register their presence. On the other hand if they belong to the elected category, very often they are found wanting in the knowledge of church administration even though they may be very popular among the younger congregation.

Are the youth Prepared ?

The youth generally lack the knowledge of administration. This is because the leadership in our church has been like the banyan tree. Though the banyan tree grows well and spreads with a majestic appearance, it does not allow any other plant or tree to grow below. Our church leadership unfortunately possesses this character. It has never thought of training the younger generation and naturally the younger generation is ignorant of administrative work. The most vociferous and the so called popular young men in the Church are those who are not seriously interested in the work of the Church, but only in position. Many of the brilliant young men and women—some of them very honest and responsible—just shy away from elections and politics and so they don't get any position, and thereby the church loses the cream of the young members. Some young men who do not command any importance either in studies or occupation, etc. find that the best way to gain prominence is through church elections. They pride in their position in the church and not in their work for the church. Some youth members do get importance by forming groups which is worse. Can such people be allowed to take up the administrative responsibilities?

Role of Youth

The youth are to be given a good role to play in the church. They must be made to understand their importance for the church, if they really want to remain a responsible group. Youth being a group with vigour and vitality can serve well, where others may fail. They can be very successful in stewardship campaign, fund raising programme, youth work, Sunday school and organizational work, etc. Youth is a powerful group with tremendous energy and potentialities. Under proper guidance they can do wonders. When we think of the youth we always forget the presence of young professionals and employed individuals who have tremendous influence. A young engineer, doctor or teacher, officer and college lecturer are real assets to our church. These young professionals and other employed people usually have plenty of spare time, drive and energy and can do a lot of social and evangelistic work. Unfortunately we don't utilise them properly.

The Remedy

The best remedy that we can think of is the starting of a dialogue between the youth and the elder statesmen. It is high time the elders feel that it is their duty to share their work with the younger generation and not to use them as their tools. The youth must understand their handicaps, especially their lack of experience and wisdom. The youth must think before they act. Each young man must ask himself the question whether he possesses an exemplary behaviour before he plunges into any office in the Church. Party politics should not be encouraged in any form in the church whether it is started by the youth or the elders. All young men must have the feeling that church administration is God's work and only those who are really committed to the great mission must take up this work. In church work the character of the worker mostly decides the quality. Let the young rise to the occasion and let our elders guide them.

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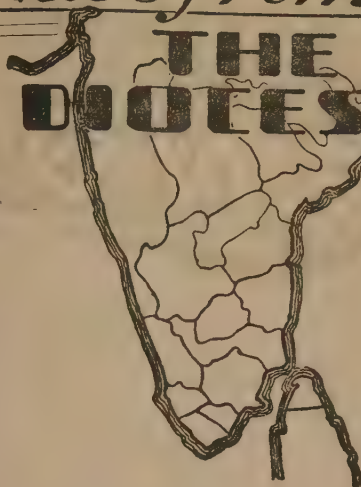
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THE DIOCESES



TIRUNELVELI

Report of Social Activities in the Diocese in the year 1973

We have to thank God Almighty for the manifold blessings on the social side of our Diocese.

The TNC has been helping the agriculture part of our Diocese for some years now. The first programme which was launched by the TNC was not very successful. But, the second programme which helped a chosen section of our agriculturists with 30 wells and 50 pumpsets looked very promising at the start. But, the continual drought in the particular areas has caused much disappointment. It is a great relief that the TNC has promised to help as much as possible by its 'Follow up' work and future programmes. It is needless to mention that we are greatly indebted to them.

It is a pity that foreign aid is not extended to improve Church lands and institutions. Yet it is encouraging to note that the Diocese comes to our rescue to help such useful cases with the meagre amount in the 'Revolving Loan Fund'. The following places have been greatly benefited by such a kind act.

1. Kadachapuram Church land development scheme, Rs. 3,000.
2. Panneerkulam land development scheme for the benefit of the local backward people, Rs. 7,000.
3. Kulasekarapatnam land development scheme for the benefit of the local poor people, Rs. 4,000.
4. Ann Best Girls' High School, Pandarachetivilai Water supply and land development scheme, Rs. 2,000.

Some of the parsonages suffer due to water scarcity. To redress this grievance the committee grants a sum of Rs. 150 towards installing a hand-pump in such places. Four of our parsonages have been benefited by such grants in the current year.

It is a very unfortunate that some of the houses in the rural area are not fire proof and as such fall a prey to fire very easily. We cannot boast of offering substantial help for those unexpected mishaps, and yet in our humble way the following families have been helped irrespective of caste and creed:

1. Sundankottai—7 families consisting of barbers and washermen, Rs. 175.

2. Asirvathapuram—4 families, Rs. 100.
3. Valliammalpuram—4 families, Rs. 100.
4. Parpanathapuram—1 family, Rs. 25.
5. Ukkirankottai—1 family, Rs. 25.

More than 35 families which have been victimised by recent fire will be considered for help.

We do not fail to avail ourselves of the opportunities that come our way to help people in their various capacities. In response to the recent challenge of CASA we recommended 12 projects for land and community development which we received from different institutions and organisations throughout our Diocese. We hope that there will be a good response and our Diocese will be the richer and happier for the same.

There are 14 children's homes supported by the KNH and a few more supported by similar benevolent bodies such as CCF, World vision, and the like. They contribute immensely towards the uplift of our children mentally, morally and physically. It will not be out of place to make mention of the wonderful 'extended fostership' scheme sponsored by KNH which helps the intelligent to receive a College education and the less intelligent to learn some trade or other by which they will be able to maintain their livelihood.

S. P. SWAMIDASON.

Greeting a new Roman Catholic Bishop

A very cordial relationship exists between Catholics and C.S.I. Christians in Tirunelveli. So the episcopal ordination of the Rt. Rev. S. Irudayaraj D.D. on 12th September 1973 was an occasion of great joy for all of us. He is the first Bishop of the newly created

Catholic Diocese of Palayamkottai. Bishop Garrett, the presbyters and congregation of Palayamkottai accorded a welcome to the new Bishop when he came to Palayamkottai on 9th September for his installation, accompanied by the Most Rev. Justin Draviam D.D. Archbishop of Madurai. Many of us were present at the episcopal ordination on 12th September. The new Bishop has assured us of the support and co-operation in furthering the cordial relationship existing between Churches. Bishop Garrett had the great joy of accommodating in his bungalow three Bishops and two priests present at the ordination and playing host to them. These are signs of the wonderful growing fellowship among the Churches.

At the reception immediately after the ordination Service, Bishop Garrett also expressed greetings to the new Bishop. He indicated certain common aspects in the liturgy of the two Churches. Let us pray for the work of the Holy Spirit in the growth of wider union among Churches.

R. JOSEPH.

MYSORE SOUTH

Church centenary starts

Rev. S. R. Furtado inaugurated the three-day centenary celebrations of the St. John's Church here today. Rev. H. Asirvad welcomed the gathering. A special service was held in the church in this connection on 12th October.

The church was started in 1873 by a few Tamil Christian soldiers and one Maj. Nangle, in a British Garrison, set up when the British defeated Tippu Sultan in 1799.

Anglican Church missionaries ran the church for some time and later handed it over to the Methodist Missionary Society of Mysore. The church is administered by the Church of South India (CSI).

Church souvenir released

Mr. Azeez Sait, Labour and Transport Minister, said here today, that he was glad that the Christian Missionaries were doing their best in the fields of education and medical service in the State.

The Minister was releasing a souvenir on the occasion of the centenary celebrations of the St. John Church.

Rev. S. R. Furtado, who presided

(Continued on p. 15)



Nonviolence Report Ready for Central Committee

Leuenberg, Switzerland—The two-year study on 'Violence, Non-violence and the Struggle for Social Justice', requested by the WCC's Uppsala Assembly as a memorial to Martin Luther King, is now finished. A report, prepared last week by the Church and Society Working Committee meeting outside Basle, will be presented to the Central Committee at its Geneva meeting August 22-29 for discussion and as a basis for a possible policy statement to WCC member churches.

The report states unequivocally that Jesus of Nazareth did not use violence on behalf of the weak, the poor and the suffering even though he identified with them. Rather the record shows that he himself suffered the unjust violence of the powerful to the point of dying on the Cross.

Disagreement arises over what this means for Christians today. Some scholars argue that Jesus' renunciation of violence was in a particular historic situation, and that in other contexts the same commitment to justice and responsiveness to human need might lead Christians to very different action, including violent measures either to preserve a relatively just social order or to attack an unjust one. Others contend that Jesus' rejection of tactics used by the Zealots, a Jewish resistance movement, points to the unconditional rejection of violence in all situations.

Drawing on consultations between activities, theologians and other experts the report also examines what methods may be appropriate for Christians who desire to resist unjust and oppressive political or economic power. Here again opinions differ. Some believe non-violent action is the only possibility consistent with obedience to Jesus Christ. Others accept the necessity of violence in extreme circumstances, but they apply to it criteria similar to those governing a just war. A third group, finding themselves caught in situations of violence, can only struggle to reduce the sum total of violence and strive for more just and peaceful relations with others.

The report affirms there are some forms of violence, notably torture and the deliberate killing of non-combatants,

in which Christians may not participate and which Churches must condemn. While stressing that non-violent action is relatively unexplored territory, the report also makes clear that it is highly political, may be extremely controversial and is not necessarily bloodless. It asks a number of pointed questions of those prepared to use violence and those who advocate non-violence; and it recommends WCC initiative to help Churches translate their words about non-violence into a action.

EPS

Challenge to Catholic Theologians

Vatican City—The Doctrinal Congregation's declaration in defence of Catholic doctrine is both a gauntlet thrown at the feet of Catholic Theologians—notably Fr. Hans Kung—and encouragement to the theologians to continue their 'intense study (in) exploring more and more the mystery of the Church'.

Although Swiss-born, Fr. Kung was not mentioned by name in the declaration (nor was any other theologian), it is evident many of the views are being corrected by the congregation.

Strategy for 'Church 2000'

London—'The Church 2000,' a report suggesting Church strategy for the next quarter century in England and Wales, proposes greater consultation on episcopal appointments, more highly trained priests, smaller dioceses and greater use of communications media.

The report—drawn up by a joint working group from the English and Welsh bishops and the National Conference of Priests, a body elected by the diocesan clergy—proposes a streamlined 'outwardgoing' Church whose members are inspired by ecumenism and are conscious of the Church's purpose and mission in a country in which few are active in any Church.

Nun to Head Theology School

Cambridge—A nun has been named acting director of the Boston Theological Institute, a grouping of eight seminaries and schools of theology. Sister Mary

Hennessey, a member of the Religious of the Cenacle, succeeds Dr. Walter Wagoner, a United Church minister, who has retired from the post he

held since 1968.

The New Leader.

Unjust Health Systems termed a Christian Concern by C.M.C.

Geneva—Health care systems that are hospital-oriented tend to be not only ineffective and inefficient but also unjust. For Christians this is a prime consideration, according to a position paper prepared last week by the sixth annual Christian Medical Commission.

Noting that hospitals were doing more and more for the same limited number of patients, the CMC paper said the first requirement of a just system was to assume 'responsibility for total population around our institutions'. 'Instead of spending precious resources on those who come spontaneously, we must work out new ways of defining a basic minimum of services for all,' it said. 'The definition of this basic minimum must be locally derived. Accessibility of health services calls for decentralization,' the report stated. 'We must also be prepared to help patients understand the root causes of their disease to promote prevention.' It also called for care that is 'inexpensive while still being good'.

Two other elements needed in health programmes were cited. Health must be deliberately related to 'the total development of the whole person'. This means an awareness of such problems as population growth, environment and malnutrition.

'An exciting possibility is to learn whether a simple, auxiliary-based programme of integrated health and family planning can be an entering wedge in the process of development, both through changing personal attitudes about the future and also by providing a community-based channel through which felt needs can be expressed.

Secondly, healing can be a corporate service activity of Christians, acting as trained auxiliaries and volunteers. But church involvement must include all those who want to serve.

The position paper addressed to Christian medical workers around the world issued a corporate challenge to

'review critically the justness of the health system as a whole'.

The CMC made plans to launch a study on 'special Christian insights' in the health care field and decided to devote its 1974 meeting to examining the entire manpower training system in terms of health and social justice.

—EPS.

Organic Union Pressed at faith and Order Meeting

Salamanca, Spain (EPS)—The urgent need for the organic union of the Church at all levels was roundly affirmed at the world consultation on 'Concepts of Unity and Models of Union' convened here by the Faith and Order Commission of the World Council of Churches. Among the 62 participants who met September 23 to October 1 at the Pontifical University were a number of persons from non-member churches: 13 Roman Catholics, 2 Southern Baptists, 1 Missouri-Synod Lutheran.

Dr. Lukas Vischer, director of Faith and Order, introduced the discussion by analyzing recent developments in the field of unity. Father René Beaupère, OP of the Ecumenical Centre at Lyon, France, read a paper on 'The Decree on Ecumenism Ten Years After' and Prof. José Miguez-Bonino from Buenos Aires, Argentina, outlined 'A Latin American Attempt to Locate the Question of Unity'.

Father Ion Bria, a Romanian Orthodox on the WCC's staff, reported on the consultation of Orthodox theologians held in August to prepare for Salamanca.

Discussion centred on 'the nature of the unity we seek'. The consultation described the vision of a united Church as a conciliar fellowship. It held that there was no contradiction between conciliarity and organic union as the goal of the ecumenical movement. Conciliarity was understood both as a process to be developed in all churches and at all the interacting levels, and also as a vision of the one united Church as a conciliar fellowship of local churches.

Whereas some churches believe that certain structures (e.g. bishops) are required as the pattern for unity at the world level, others feel that regular meetings and collaboration are the appropriate and sufficient expression of unity. Further discussion is needed particularly on the meaning of the 'local' church and its relation to the universal Church.

Discussion on the meaning of conciliarity and its relation to organic union was qualified by the insistence that 'the unity of the Church is not primarily a matter of structures or of organisation: it is the living acceptance of a mystery'.

Although the consultation dealt primarily with ways to overcome the

traditional divisions between the churches, it was clearly recognised that 'the emergence of trans-confessional groups and movements of Christians with similar convictions, experiences and aims has in it the potential of polarisation and division, as well as of positive challenge to the historic churches. New issues raise new controversy, and unless both sides recognise their mutual responsibility for each other, new divisions are inevitable.

The consensus statements already achieved on Baptism and the Eucharist were seen to have a twofold function in the movement towards unity. They represent not only the fermentation of thought and discussion that led up to the consensus, but also should provoke subsequent reactions in the life and thought of the churches.

The growing range and achievements of recent bilateral and multilateral conversations between world families of churches emphasize the need for co-ordination of these dialogues and for a forum at world level where there can be a full exchange of views about them.

The consultation was warmly received by its Spanish hosts. It gave an opportunity for contacts with the Spanish churches belonging to the World Council of Churches, as well as with the Roman Catholic Church.

EPS.

Chilean Churches, WCC acting to protect people's rights

Geneva (EPS)—Two representatives of the World Council of Churches report from Chile that agreement has been reached with Chilean authorities concerning exit permit procedures for the majority of foreigners wishing to leave the country.

The Rev. Theo Tschuy of the Swiss Protestant Federation's relief organisation HEKS and Mrs. Annie Went of Dutch Inter-Church Aid went to Chile last week on behalf of the WCC to co-ordinate with local church committees in their efforts to protect the rights of the large number of exiles from other Latin American countries and of Chilean citizens during this period of turmoil.

In a telex October 1, the WCC representatives stated that registration and processing centres had been set up to clarify the status of people in need of assistance. Until this is done, no reliable figures are available on the number of people wishing to leave. A first reception centre equipped with 250 beds has been opened at the Jesuit monastery by Padre Hurtado near Santiago.

World Council staff are working closely with the UN High Commission for Refugees and the International Committee of the Red Cross.

EPS.

Evangelism Symposium Taps Broad Range of Experience

Geneva (EPS)—A special issue of the *International Review of Mission* devoted to the subject of Evangelism is planned for January 1974 as a World Council of Churches contribution to the forthcoming World Congress on Evangelism set for Lausanne, Switzerland, next July.

Plans for the issue were finalized at a symposium held in Geneva last week. Authors had been invited to bring a draft of their manuscripts which could be discussed and then rewritten in light of comments from other contributors.

Participants included a Roman Catholic journalist from Poland (Miss Halina Bortnowska), a South African Anglican (Michael Cassidy), a Puerto Rican Baptist (Orlando Costas of *Evangelism in Depth*), a Syrian Orthodox from India (M. V. George), the director of the Africa Literature Centre at Kitwe (Ezekiel Makunike), a Methodist bishop from Singapore (Yap Kim Hao) and a German Lutheran (Oberkirchenrat Walter Arnold) who served as chairman.

'The symposium showed that it is possible to overcome stereotyped images that divide Christians from each other', said Dr. Gerhard Hoffmann, WCC secretary for evangelism. No resolutions or decisions were approved, since this was not the purpose of the symposium. But the discussions affirmed that evangelism is a spur to greater unity.

'A variety of approaches and theological convictions need not divide us in our common commitment', said Dr. Hoffmann, 'but can rather enrich us and help us to present Salvation in its fullness'.

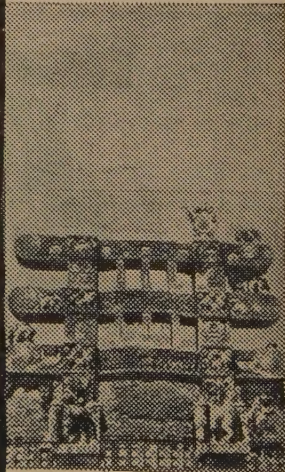
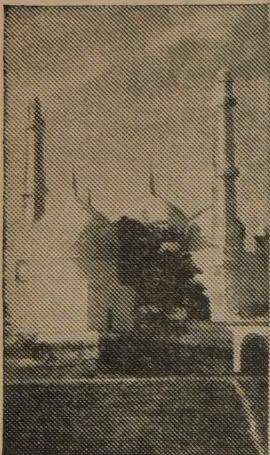
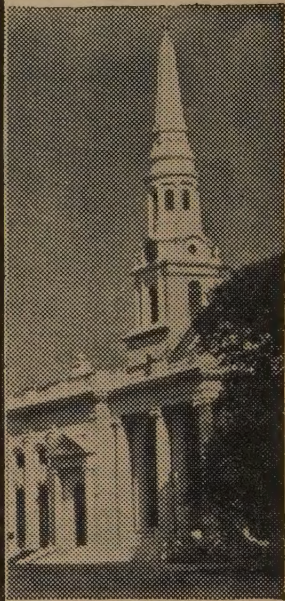

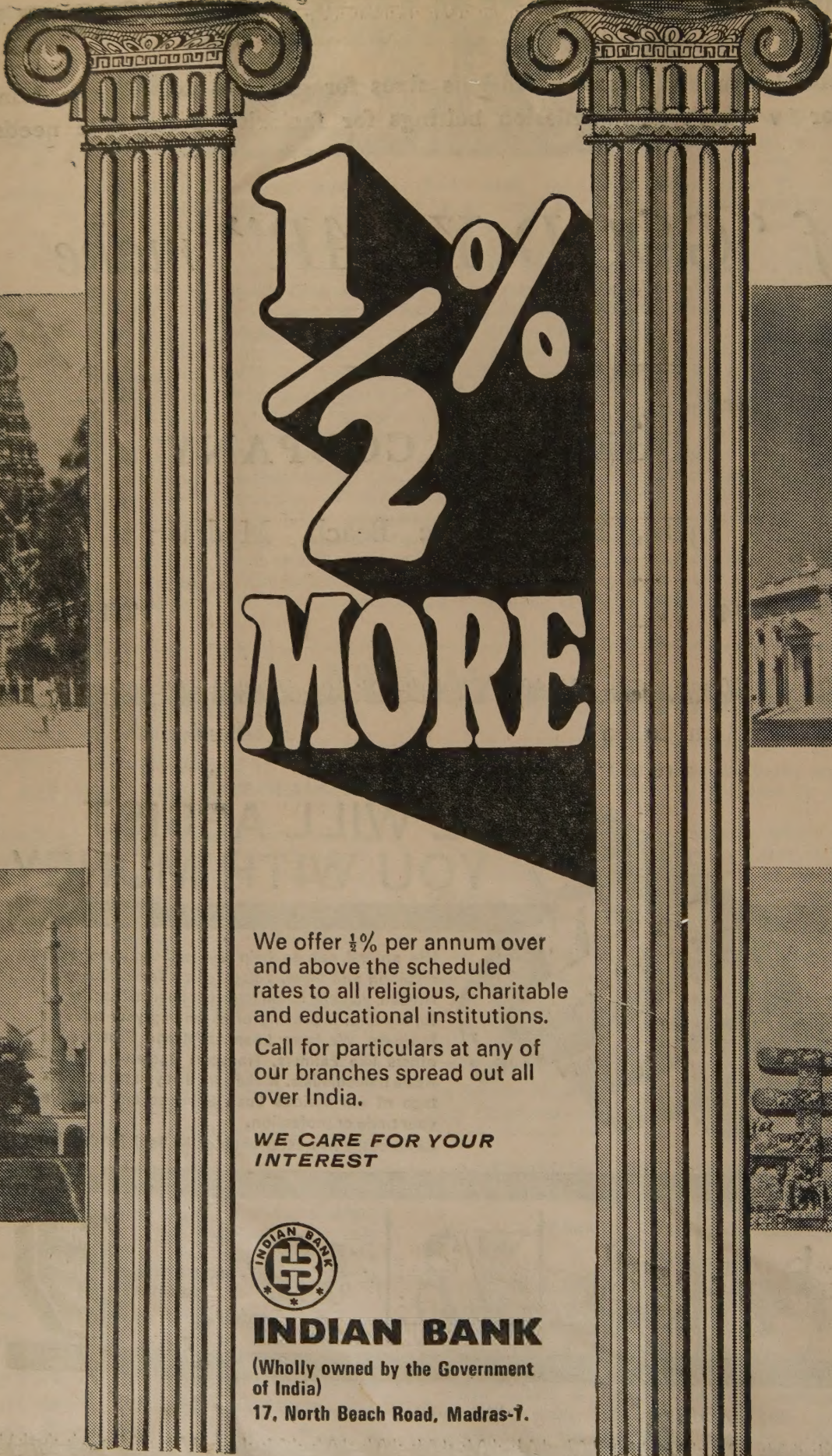
Topics to be dealt with in the January *IRM* include: the ecumenical-evangelical polarity; evangelism in the cultural context of Africa; proclamation in the liturgical context; evangelism as a starting of new life.

EPS.

News from the Dioceses—(Continued from p. 13)

over the function, said in God's view there was no minority or majority in a community as 'all are God's children, Devaputras'. This Christian community as a whole is with the Government, he added. Rev. H. Ashirvad submitted a memorandum.

Earlier, the Minister visited the Congress Office and addressed the workers.



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